THE PACIFIC

VOL. LXVII. SAN FRANCISCO AND BERKEYEY, JANUARY 25, 1917 No. 4

Pac Theo Sem
Reading Room
2223 Allerton st.

ASPIRATION.

To live for common ends is to be common,
The highest faith makes still the highest man;
For we grow like the things that we believe,
And rise, or sink, as we aim high or low.
No mirror shows such likeness of the face,
As the faith we live by of the heart and mind;
We are in very truth that which we love;
And love like noblest deeds, is born of faith.

—Browning.

Pacific School of Religion
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

SAN FRANCISCO PROTESTANT CHURCH STATISTICS.

A recent survey showed that there were only 15,713 Protestant church members in San Francisco. The Episcopal Church had 3,499; the Presbyterian 3,243; the Methodist Episcopal 3,068; the Congregational 1,935; the Baptist 1,561; the Lutheran 1,219; the "Christian" 404; the United Presbyterian 351; the Methodist South 179; the Federated Japanese Church 121; the Reformed 93. These figures do not include the Unitarian membership.

The San Francisco church with the largest membership is the First Congregational, 742. Calvary Presbyterian stands next with 683. St. Mark's, Lutheran, has 571. Grace Methodist Episcopal has 565. Central Methodist has 491 members; the First Baptist has 451; the First Presbyterian 423. St. Luke's Episcopal Church has 414; Grace Episcopal 403, and Trinity Episcopal 400.

There are only two other churches having a membership of three hundred. They are: Howard Street Methodist 302; St. John the Evangelist, Episcopal, 312.

It may be of interest to readers of The Pacific to have in this connection the statistics gathered by the United States Census Bureau in 1906.

At that time the Protestant religious bodies in San Francisco were credited with 21,776 members.

The adherents of the Roman Catholic Church numbered 115,921.

The Jewish congregations, heads of families only being counted, aggregated 1,079.

The Greek Orthodox Church enrolled 2,200; and the Russian, 650.

Included in the Protestant Church statistics for 1906 were 151 Unitarians.

The survey recently made by the California State Church Federation, to which we are indebted for the figures for 1916, did not include the Unitarians.

A noticeable and quite significant thing in these statistics for 1906 is that in the Catholic Church the number of men who are adherents is nearly equal to the number of women—the figures being 57,087 male and 58,834 female.

In the Protestant bodies the number of male members was 7,750; of female, 11,345. The ratio of women to men was larger in the Congregational and Baptist churches than it was in the Methodist and Presbyterian.

For the Congregational churches the figures in 1906 were 807 male, 1,593 female, there being nearly twice as many of the latter as of the former. The Baptist figures were 475 and 847 respectively. The Methodist were 1,272 and 1,622. The Presbyterian were 1,399 and 1,823. An error in the Episcopal figures makes it impossible for us to give other than the total number.

WASHINGTON LEADS!

Immediately after its organization this year the legislature of Washington adopted a memorial to Congress in which it was stated that a majority of the people of the United States are in favor of prohibiting the manufacture and sale of intoxicating liquors as a beverage. Accordingly the legislature asked of Congress that a constitutional amendment proscribing such manufacture and sale be submitted without delay to the several states.

Washington, we are proud of you! We are hoping here in California to get the deadly traffic outlawed by the state; but if we fail to accomplish it such action as yours will help us along to it speedily by a national enactment—unless California should secede and set up a separate government and the other states peaceably should let her go her self-destructive way.

Oregon's first saloonless year showed large improvement industrially and commercially. Bank clearances, saving deposits and post-office receipts have broken all records. Recently the San Francisco Chronicle in an editorial note written in the interest of the saloon put against this a marked improvement where saloons were still in existence, omitting, however, to mention the fact that most of the business men in Portland declare that the improvement commercially in that city was due directly to the beneficial effects of prohibition. In the following information from Portland there is something for The Chronicle to consider: "Crime has decreased. Public drunkenness has almost entirely disappeared. Many petty crimes, such as assault, larceny and the like, have been reduced more than 50 per cent. Vagrancy has been cut to an unheard-of minimum. The Chief of Police credits all this to prohibition. Non-support cases were reduced from 91 in 1915 to 31 in 1916. All authorities are agreed that these changes are due almost entirely to the abolition of the liquor traffic. Accidents, especially automobile mishaps, decreased more than 60 per cent. Insanity cases have been substantially curtailed and commitments to the penitentiary have been cut about 30 per cent. Victims of diseases at the free dispensary and the public hospitals have been greatly reduced in numbers. The number of inmates at virtually all the homes for indigent and dependent people is lower now than a year ago." If the Chronicle can find anything in California's saloon-cursed cities to place against this, let it be forthcoming.

In Nevada the sentiment for a prohibitory law is strong and it is said that if such a law is not enacted by the legislature it will be carried at the next election. Nevada's initiative law requires that measures must be presented to the legislature by petition containing not less than ten percent of the signatures of qualified voters. A petition containing more than twenty-six per cent of the number of votes cast last November is before the legislature. It is significant that the Socialist party, by a referendum vote, has elected to embody a Prohibition plank in its platform, only 13 members voting against the proposal. As the Socialists have a voting strength of 8,000 in the state they hold the balance of power on public questions. The entire voting strength in Nevada is about 20,000.

PACIFIC COAST NOTES.

The San Francisco Y. W. C. A. reports $95,000 worth of business transacted during 1916 and a balance of $1,000 in the treasury. Another year doubtless will record the erection of a building adequate for the work.

The new building of the First Methodist Episcopal Church of Los Angeles will cost $350,000. It is to be built on the southwest corner of Eighth and Hope streets, not far from the First Congregational Church location. It is to be of Spanish renaissance style, with a corner tower 150 feet high; and will be 156 by 200 feet in dimensions.

In a recent report the librarian of the Oakland Public Library stated that the most distinctive thing the library was doing was in the furnishing of anthem music for the churches. The library has a collection of 375 titles, 25 or more copies of each, and these have wide circulation among the churches.

The comity idea appears to be spreading. An item in The Continent from Southern California reads: "Constant additions are being made to the number of denominations consenting to comity agreements in Los Angeles Presbytery, through activities of the comity committee of the church extension board. 'Trading' fields in several communities is an early prospect."

Prohibition reduced the expenditures for drink in Spokane, Washington, in 1916 to the amount of $3,500,000. The estimated expenditure is approximately a half million dollars over against four million when the saloons were in existence. The permit purchases amounted to $150,000 for the year, and the police estimate that about $350,000 went for illegal purchases. It is said that the illegal introduction of liquor into Washington will be greatly lessened when prohibition becomes operative in Montana.

Numerous accessions to the membership of the churches of Southern California recently are reported to be due to the Y. M. C. A. Boy's Conference in Pasadena, the first week in December. A news note in The Continent from Los Angeles reads: "The inspiration of 450 boys from 15 to 20 years of age has not only revitalized the Y. M. C. A. movement throughout the southern part of the state, but it has quickened the church life in many communities according to secretaries of the state committee of the Young Men's Christian Association, under whose auspices the conference took place. At that time 320 boys took a stand or made a new decision for the Christian life. Since their return to every California city and county and community south of Los Angeles they have not only begun to join the churches of their preference themselves but have been instrumental in inducing other boys of their own age also to become members."

"Why Some Churches Succeed?" was the subject of a recent address by the Rev. William Orr Wark, pastor of Pilgrim Church, Pomona. We quote a paragraph on "The Place of the Church": "A successful church must find its place, or, one had better say, make its place in a community. A church does not spring forth full fledged; it begins in a small way and only gradually comes to the consciousness of its high and holy mission among men. Whenever a successful church is found it soon becomes apparent that it has found its place. Its members are alive and alert, consecrated and consistent, steadfast and aggressive, devout and reverent, generous and godly. It is too much to expect that all the members of any one church will measure up to this standard, but a successful church is sure to have in its membership a considerable percentage of such persons. By such people the place of the church is recognized and maintained. Outside of their immediate family circle the church holds the first place in their thought, affections, service and giving. Yet they are neither narrow-minded nor intolerant. On the other hand they are broad and hospitable in their sympathies and have no illusions as to the measure of the love of God. They know that for which the church stands and its rightful relation to every other interest. The successful member of a successful church does not compare the church to other organizations such as his lodge or club or society. He is too well informed to commit that blunder. Not that the church condemns or rejects the labors of these organizations, but because the church is different."

A Seattle correspondent of the New York Evening Post, in an article surveying the year 1916 in the Pacific Northwest, says: "While this Pacific Northwest territory has been more prosperous during the past twelve months than during any year since 1906, the prosperity has not been due directly to the so-called war business. In fact, there is not a war contract in the Pacific Northwest, with possibly two exceptions, which will be mentioned later. The prosperity has been due perhaps indirectly to the war. For instance, the industry contributing largely to the increased volume of business is shipbuilding; and, of course, the boom in shipbuilding is due to the war. The most notable industrial development in the Northwest in the past year has been the progress in shipbuilding. Innumerable shipyards have been started—in all of the more important cities from the Columbia River to the British Columbia line." As to real estate there is this statement: "Real estate has been dead throughout the year. Very few sales of any consequence have been negotiated. There has been no activity in real estate anywhere that could be called a movement." As to prohibition there was the following: "A factor of some economic importance has been the fact that the State of Washington has just finished its first year under prohibition. There is no visible evidence that prohibition has hurt business in any way during the past year. The many saloon locations that became vacant January 1, 1916, have long since been utilized for other purposes. About the only evidence of harm resulting from prohibition is found in a few unoccupied and unused breweries."

Under the caption of "The Most Beautiful Sight I Ever Saw," the Northwestern Christian Advocate has been publishing some brief letters from its readers. An Iowa man writes: "I think one of the most beautiful, if not the most beautiful sights I ever saw was at San Diego in beautiful sunny southern California. I had often heard of the beautiful sunsets to be seen at Point Loma. The first opportunity I had after my arrival in the aforesaid city I availed myself of this opportunity. As I stood there and watched the 'King of Day' as he gradually sank into the vault of the West, beyond the golden sands, into the blue Pacific, I exclaimed: 'How beautiful, how grand, how sublime!' I stood there until the amethystine lines of evening were growing into purple and the purple into the shades of night. All around me was as silent as the stars, which, one by one, began to peep above me. The silence was unbroken by even a cricket chirping its vesper hymn. It was the hour when peace spreads its gentle wings and all the turmoils of the world run to her shielding breast and sink to sheep,' that I turned to retrace my steps to the city; and as I did so I said to myself, 'There is a God, infinite in wisdom, who reigns over all, undivided and supreme—the fountain of all life, source of all light—from whom all blessings flow, and in whom all happiness centers.'" Quite different is

this from an Illinois reader: "It was in the spring of 1891, April 17, that Professor Charles Wesley Bennett, professor of historic theology in Garrett Biblical Institute, died. A memorial service was held in First Methodist Church, Evanston, and the body was taken East for burial. At the station of the Northwestern Railroad the casket had been put into the baggage car, and the students and professors were lined up on the platform. I was standing near Dr. Ridgeway, the president of the institute, and as the baggage car, with wide open door and the casket in sight, passed, by he gently lifted his hat, and as the tears flowed copiously down his noble face he said, with tremulous words: 'Good-by, my dear old friend and brother.' From that day I have felt as never before that 'Love is the sole necessity of earth and heaven!'"

CHRONICLE AND COMMENT.

Dr. Edward Dwight Eaton has announced his intention of resigning as president of Beloit College, a position which he has held since 1866. June this year, he will have served a half century.

The book with the title "How Diplomats Make War," by Francis Neilson, has been proscribed by the British censor. The last shipment from New York was confiscated by the British Government.

Many of the Indians in the United States are becoming noteworthy as stock raisers. The Navajo sheep raisers of New Mexico and Arizona rank among the best to be found anywhere. They have more than two million sheep.

Cardinal Gibbons remarked recently in an antisuffragist address: "The ballot would drag woman from her domestic duties into the arena of politics and rob her of her charm, goodness and true influence." It hasn't worked that way in the Pacific Coast states.

Among New England universities next to Yale and Harvard in point of attendance stands Boston University. During the last two years there has been a large increase in attendance. A movement for an increased endowment to the amount of six million dollars has been started.

The Sunshine Mission of Denver, Colorado, engaged in rescue work for several years has changed its work materially since prohibition became operative there. Largely the drunken tramps have disappeared and the Mission gives itself to caring for women and children in distress.

A New York Roman Catholic priest is inviting non-Catholics to a series of addresses on such topics as these: "Is One Church as Good as Another?" "The Confessional: Why Confess to Men?" "Is the Catholic Church Opposed to the Bible?" "Is the Catholic Church Opposed to Love of Country?" The theme for the whole series is, "The Divinity of the Catholic Church."

At a recent meeting of the Dry Federation in Chicago the Catholics were well representd. The Northwestern Christian Advocate, surveying the situation in general remarks: "It is quite evident that a new day has dawned for the forces that stand for the blotting out of the saloon in the city of Chicago. Every heart felt at the close of the meeting that the saloon is doomed and that Chicago will possibly be the first city of first-class size to wipe out the liquor business."

Princeton University having had a deficit of $100,000 a year for several years, which has been met by special subscription, has started a movement to add three million dollars to its endowment. Although Princeton is now entirely non-sectarian, its Presbyterian origin is indicated in the fact that the freshman class has 129 of that sect in its ranks, a larger number than of any other denomination. The Episcopalians come next with a total of 115, and the Methodists third with 31. The Roman Catholic Church has twenty-eight members in the class, and there are only ten men without some church affiliation.

The work of the Rev. Dr. Joseph Fort Newton at City Temple, London, will begin on Easter Sunday. In a recent address before the Congregational Club in Minneapolis Dr. Newton said: "What we now need, more than all else—more than an economic gospel, more than Church federation, more than an old theology made new, more than a new psychology of religion—is a deepening of the life of the spirit. The Pilgrim Church, having journeyed into a new and strange era, must take counsel of the pilgrims of the Mystic Way. In so far as the Church needs rehabilitation—and it does need it—it will take a great deal more than social activities to do it, noble and useful as these are in their kind and degree. Unless our religion is deeper and more dynamic than it is to-day, its application to social problems will be of little worth."

The Rev. Dr. Atkins of Providence, Rhode Island, one of the leading Congregational ministers of the country, writes of the Y. M. C. A. as "the church institutionalized, specialized, magnificently concrete," and states it as his deepening conviction that there are few situations where the Church cannot do its institutional work better through the Association than through any plant or mehod of its own. Dr. Atkins says further: "The Association faces toward unity of Church effort, economy of Church resource—toward all that an age of concentrated effort asks of a Church life far too much divided and too diffuse". This word of caution is added: "The shining letters must not underestimate the service of the Church spires though the spires are dark and silent. And the spires must not be jealous of the letters of flame because they shine across the city."

At the November election in North Dakota, Lynn Frazier, a farmer but little known outside his own community before he was nominated, was elected governor, receiving 90,000 of the 110,000 votes that were cast. He headed the ticket of what was called the Farmers' Nonpartisan Political League of North Dakota. It elected all the candidates for the executive offices, won eighty-five percent of the lower branch of the legislature, and doubtless, because of the eye-opener that the election turned out to be, will have the senate favoring its measures. The program of the League includes: The erection of state-owned terminal elevators, packing plants, flour mills, cold storage plants and warehouses; hail insurance on the acreage basis, exemption of farm improvements from taxation and a rural credit bank operated at cost.

"The Christian," a London publication, remarked editorially in its issue for December 28, 1916: "The determination of the Government to exact complete national service from its entire manhood, is the natural corollary of recent legislation. And there can be no doubt of its urgent necessity. The Nation is only just beginning to understand the gravity of the situation. The Prime Minister, while by no means pessimistic in his statement concerning the actual state of things, was careful to point out their seriousness. We think he might have gone farther and spoken plainly about the abuse of liberty in so many directions, especially in the way of eating and drinking and the failure to economise. The Nation has not risen, in

any voluntary way, to the demands of the occasion. It has treated the War as an incident, and not as a day of testing."

"THE LAW AND ORDER COMMITTEE AND ORGANIZED LABOR. COULD THEY LEARN ANYTHING FROM ONE ANOTHER?"

In his address in Plymouth Church, Oakland, Sunday evening, the Rev. A. W. Palmer enumerated three things which Organized Labor could learn from the Law and Order Committee, and then three things which the Law and Order Committee could learn from Organized Labor, stating that what he had to say had of course no value as expert testimony but possibly was not without significance as indicating the reaction on the whole question of a man who is trying to be impartial, public-spirited and mindful of the supremacy of human values as taught by Jesus.

Organized Labor could learn from the Law and Order Committee: first: wholesome respect for the character, sincerity and high civic purpose of the members of the Committee. This is no vulgar union-busting organization, but one which has grown out of certain intolerable conditions which labor ought to deplore as much as Capital, and headed by men of large capacity and praiseworthy desire to serve the city in its larger development and prosperity. Labor may not agree with some of the methods and ideas of the Committee, but there is no question of its sincerity and devotion to the good of the entire community. Labor ought to appoint a Law and Order Committee of its own to co-operate in all frankness and good will with the Committee from the chamber of commerce so far as not inconsistent with fundamental principles.

Second: In the second place, Organized Labor could learn the importance of seeing that every union lives up to both the letter and spirit of its contracts. The record of the action of the longshoremen's union cancelling its agreement, even in the face of the protest of the Federal Secretary of Labor, weakened the value of every contract by every labor union. In the words of Secretary Wilson, "No union can long exert an influence for good which deliberately violates its contract for temporary gain."

Third: In the third place Organized Labor can learn the peril of permitting or condoning any appeal to violence in labor disputes. The problem of the labor leader in controlling vast numbers of men, many of whom are prone to violence because of their ignorance of the always harmful reaction from an appeal to force, is tremendous. It is complicated by the presence of the open saloon. But the greatest peril the labor movement faces just now is that through the McNamara cases, the preparedness parade, bomb explosions, the violence attending, and the longshoremen strike, the public may come to feel that labor relies on intimidation and violence to gain its ends.

The anti-picketing law carried in San Francisco because public opinion reacted against the tactics of exploding gas bombs in non-union restaurants. I know nothing whatever about the responsibility for those bombs. That doesn't enter into the question. The important thing is that labor must make it clear beyond the possibility of a doubt that it absolutely repudiates any appeal to force and intimidation. The Law and Order Committee will have the public solidly behind it in everything it does to secure good order, obedience to law, and the repression of every form of lawlessness and intimidation. Labor should not allow itself to be outdone in devotion to law and order.

On the other hand, the Law and Order Committee could learn from Organized Labor: first, that all appeal to violence is not on the side of labor. Wherever employers hire armed private detectives, they are really inviting riot. I have on my desk an impartial and authoritative report on the recent labor troubles in Colorado, which shows in striking way the disregard of all principles of law and order by the mine owners and their hired guards in that state. Such a statement as that attributed to President Ripley of the Santa Fe Railroad, to the effect that his road "will ignore" the new Federal eight-hour law for railroad workers, is a subtle example of lawlessness much to be deplored. The report of the Law and Order Committee seems to indicate by its contents that all violence has been on the part of the unions in San Francisco. It would have been stronger if it had included equally vigorous and detailed protests against actions of violence and intolerance by those opposing the unions.

Second: In the second place the Law and Order Committee, it seems to me, needs to learn the peril of crushing the unions. I am perfectly well aware that this committee definitely states that it "is not out on any campaign to destroy labor unions, nor will it undertake anything of that character." At the same time this commitee is definitely committed to the establishment of the open shop in all industries, and I am unable to see how collective bargaining retains any power or vitality under open shop conditions. The achievement of open shop would practically mean the elimination of the unions or at least the weakening of their vitality to so great an extent that they would no longer have any potent influence in determining wages, hours or labor conditions. To achieve this condition would be perilous because it would invite secrete and destructively radical labor organizations, anarchistic in spirit and methods, to come in and occupy the ground where the more sane and constructive unions had been forced out.

Third; And in the third place, I wonder if it might not be possible for the Law and Order Committee to seek its ends by co-operating with Organized Labor on a basis of some form of the closed shop, possibly the preferential shop now in operation in New York City in the garment trades. Such a co-operation would secure responsible organization and leadership of labor. It would standardize wages and labor conditions so that the humane employer would not be at a disadvantage in competing with the inhuman employer in the open market and it would make for that sense of co-operation in industry which would greatly increase labor efficiency. "Working men are willing to work their heads off for their employers, if their employers will treat them right." (I am quoting from a member of the Law and Order Committee.) Would it not be the best policy instead of antagonizing the unions, to take the unions into partnership, opposing them when they are wrong, but frankly recognizing their necessity in the organization of industry.

But would not such recognition of the closed shop mean unwarranted violation of the freedom of the individual working man to join the union or not just as he pleases?

Is not the answer that under modern social conditions, individual liberty has to give way when it blocks the path to unquestioned social welfare for the majority? Is it any worse for an employer to say to a prospective employee: "You must first join a union" than it is for him to say: "You must first sign a temperance pledge" or "You must first be vaccinated"?

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity.—Ruskin.

THE CHURCH TAKING COMMAND.

Roy B. Guild, Executive Secretary of the Commission on Inter-Church Federation of the Federal Council.

A group of men in New York City were planning a nation wide movement. The most strongly emphasized phase of the work was the creating of public opinion to support a world wide undertaking—"How can we get the churches back of this Movement?" Several religious leaders were called to the conference to answer this question.

Thus it has been for many years. The churches must furnish the money and the men for all great undertakings looking to the welfare of society. The Church has provided the sinews of war, but has not directed the use of the same except where denominational control has been possible.

But today so many of the splendid things being done for the communities are outside the boundaries of denominations. They fill in all the space between. One needs only to refer to the great charitable institutions of our cities. A more or less irresponsible but well intentioned group of individuals, recognizing a real need in the community, forms a committee and starts forth to secure the money to meet the need. The money is forthcoming; good is done; the church people pay the bills and furnish the officers. Then people criticise the churches for doing so little while they praise the organizations thus maintained.

This method is splendid as far as it goes, but it does not go far enough. The church abounds in good works, but too often loses its opportunity to do the best thing because it has not accepted the responsibility and burden of direction. In many cases it could not. The undertaking was too great for any one church.

Fortunately that day is passing in many of our cities. The churches are coming into their power. Not only do they say "Receive thy sight", but they can also say with more power "Thy sins be forgiven thee".

The greatest advance made in the last five years has been in the discovery of the fact that community needs can be cared for by churches recognizing their community interests. In St. Louis, Missouri, over one hundred churches are thus banded together. When the Associated Bureau of Charities is called upon to render assistance to a family, that assistance is given. Most of the money is provided by Christians. Then if the family is not Hebrew or Catholic, Mr. Clair E. Ames, the secretary of the Federation of Churches of St. Louis is notified. At once he sees to it that his family is assigned to the Church most favorably situated to render spiritual help. Everywhere the social workers say that food, clothing and shelter will not reestablish a family. Religion is the most vital factor. Let the churches so do their work that they may not only manifest the spirit of Christ, but may name His name to those who are helped.

In the same way the police court is made the point of contact with the delinquent boy. It is not enough to give money. Constant care must be taken to relate the offender to the Church of Jesus Christ. Unitedly the Churches of St. Louis employ a Secretary to make sure that this is done.

Social Betterment is a favorite aim with Christians—"He went about doing good" We give millions of money seeking to bring in the better day, but turn it over to all kinds of organizations, good, bad and indifferent, which are outside the Church. Denominational rivalry prevents our giving it to any one church and we are too busy with our own peculiar interests to share the burden. The powerful influence by which we would attain to the spiritual conquests of society is lost.

By learning team play the two hundred churches of Cleveland, representing twelve denominations, were able one one hand to persuade the civic forces to eliminate the red-light district and on the other hand to conduct the simultaneous evangelistic campaign by which ten thousand and ninety-eight members were quietly added to the churches in one year. So runs the story in the cities which have strong Inter-Church organizations and employ men to give all their time to coordinating their efforts.

A Chamber of Commerce in a great city is the expression of the desire of the business men of the city to not only furnish the capital of great commercial ventures, but also to direct its use for the good of the city. To insure success, high salaried secretaries are engaged. The business men accept the responsibility for the future of the city.

An Inter-Church Federation, well organized and having a secretary, is to the religious life of the city what the Chamber of Commerce is to the business life. Fifteen cities now employ such secretaries. The Church has become the manager as well as the provider of the full equipment.

No! It is not enough for the church to generously furnish the money and the men for all good undertakings. It must not do less but something more. The "something more" is direct control through organized co-operation. It must accept the responsibility of doing the WHOLE task that in the end it may say to the one it has helped in humble service "Thy sins be forgiven thee", or "Follow Him". While much must be done, at at present, in the efforts to serve humanity, it is the plain duty of the church to be so related to this work so as to secure the greatest spiritual results.

LESSONS IN JOHN'S GOSPEL.

III.

"And We Beheld His Glory."

E. E. P. Abbott.

It is not strange that the Jews did not understand the Saviour's words when He said. "Destroy this temple and in three days I will raise it up." There was purposely a double meaning. The significance was veiled, at first, even from the diciples. But no one, be he friend or foe, forgot that scene. His enemies perverted his words and after two years accused him again and again with the charge that the charge that he had threatened to destroy the holy temple. His diciples when he was risen from the dead, remembered how he had spoken, and they believed; their faith was wonderfully enlarged.

To us who live in this dispensation, it is clear as day. It is one of those words that grows with the centuries. He spoke of the temple of his body. The only real temple of God on earth is not built of gold and cedarwood: "The word was made flesh and tabernacled among us."

That fact gave Jesus absolute authority over the temple area in Jerusalem. Here was one greater than the temple, who had suddenly come to Moriah. It was natural that at the beginning of his ministry, and at its close, He should visit his Father's house. Who else had authority there? On that mount had long ago dwelt the Schechinah and the pillar cloud. God, whom the heaven of heavens could not contain, had come out of his chamber, and was pleased to localize himself. Though high and lifted up, he had respect unto the lowly; morning and evening grateful incense rose to him.

The second temple was one of the wonders of the world. Though not included in the seven wonders, it is doubtful if any sacred building in ancient or modern times was

equal to the temple, either for situation or magnificence. But it lacked the divine and the visible presence none the less, it was the pride of the Jews and the object of his deep-rooted superstition.

The Messiah did not disown the temple of his fathers. But inevitable must be his indignation when He witnessed the sacrilege within those walls. It was not only that the outer court was befouled, transformed into a vile shamble by men who were eager only for the gains of unrighteousness; but the inner court was equally profaned by the same low trafficing on the part of those who bore the vessels of the Lord. There was nothing sacred even in the holy of holies.

He suffered himself to become a tenant of Joseph's lowly tomb. The third day He burst the bars of death, and rose in triumph, as He had prophesied. Now the most compassionate of men entered into that sacred temple and violently, with no concealed indignation, he drove the outlaws all out. So evident was it that a divine indignation impelled him, that his rough and deadly enemies for a time fled before him in terror.

This last week there has come the periodical spasm in Washington over an inexecusable leak, that has occasioned in turn violent upheavals in the financial world to the enrichment of the few and the accompaning losses of the many.

We would not attempt to explain our Lord's anger by the horror of indignant journalists. There is nothig to remind us, the one of the other. Jesus was very sensitive to his Father's honor. The deadly grapple with evil and the greed of men is begun. The glory of the Son of God was to be seen not by outward aureola or attending legions of angels. "He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking fire shall he not quench. But he would not have been the Lord of Life had he entered into His Father's temple and departed without that just, that crushing rebuke.

Two years longer, the Word dwelt in a fleshly tabernacle, and then He went out to Olivet, and his disciples beheld how He was taken up.

But is there no temple still on earth, where dwells the holy of holies? "Know ye not?have ye forgotten this," asks the apostle, that ye are the temple of the God and the Holy Spirit of God dwelleth in you?

"Before all temples, the upright heart and pure."

He that defileth this temple, him will God defile.

"He that holdeth himself in reverence and due esteem both for the dignity of God's image upon him, and for the price of his redemption, which he thinks is visibly upon his forehead accounts himself both a fit person to do the noblest and goodliest deeds, and much better worth than to deject and defile with such a debasement an pollution as sin, is himself so highly ramsomed and ennobled to a new friendship and filial relation with God."

San Diego, Cal.

JOINT MEETING OF COMMISSIONS ON CHRISTIAN UNITY.

At a joint meeting of the Commissions on Christian Unity of the Congregationalists and Disciples held in New York, January 10th, resolutions were adopted:

First, That a joint paper setting forth the relations between the Congregationalists and Disciples be prepared and that when approved by the members of the two commissions, it be circulated in the respective communion.

Second, That we encourage a larger co-operation on the part of the Congregationalists and Disciples in those communities where they have representatives, by mutual conference between the ministry and laity and such co-operation of local congregations as will make evident to all a desire and intention of these bodies of Christians to work in harmony with each other, and that Dr. H. C. Herring and Dr. F. W. Burnham act as Committee to take up this matter with the Home Missionary Boards of the two communions and in any other ways that may seem wise to them.

Third, That in consequence of these agreements we shall send representatives to the national gatherings of each communion bearing messages of greeting and assurance of fellowship.

Fourth, That a joint meeting of a larger delegation from each communion be held in New York City in January, 1918, arrangements to be made by the Chairman of the two Commissions on Unity.

RAYMOND CALKINS,
Chairman, Commission on Comity, Federation and Unity.

THE RELIGIOUS PRESS AS A LEADER OF THOUGHT.

An Address by the Rev. Dr. Howard B. Grose, at Conference of Religious Editors at Meeting of Federal Council of Churches in St. Louis.

Perhaps it was intended to phrase this subject somewhat ambiguously. The wording was assigned to me, not designed by me. As the safer way, I shall interpret it to mean that the religious press ought to be a leader of thought. I shall assume also that the press chiefly in mind is the denominational weekly, while not ruling out of consideration altogether the undenominational and nominally religious publications. These two classes are so distinct that they should be treated separately. Let us then think first of the denominational papers, and let us even try to think of them as leaders of thought.

That the denominational weekly has been a leader of thought in former periods is plain. One has but to go back a generation and name the Observer, the Evangelist, the Examiner, the Congregationalist, the Churchman and the Christian Advocate in the east, the Interior and Standard and Advocates in the west—to realize how influential these papers were in moulding the thought and helping shape the development of the denominational life of which they were a part. These papers were prosperous, some of them with incomes that seem fabulous now—for the evil days had not yet drawn nigh when the subscribers preferred a dollar picture paper or a ten-cent magazine, and the advertisers looked ascant. The editors were leaders in their denominations, occupying pretty much what seats they chose in the synagogue and wielding a power of leadership second to none. Not infrequently wielding their power arbitrarily, too. Doctrinally and denominationally the papers were the leaders of the prevailing opinion. When there was a contest of any sort they were in the thick of it. As likely as not, they were the cause of it. Perfect peace seldom prevailed in Israel. Peace does not seem to be conducive to interest or advance. When the denominations were more engaged in debate and rivalry of an open nature, there was more common interest in what was going on, readers were on the quivive for subscribers, and the denominational papers in consequence hardly played the part of peacemakers. They were piecemakers rather, enjoying the role, and helping on the contestants for the faith once for all delivered to the saints, but not so clearly defined as to shut out room for lively denominational debate and difference. Very likely it was easier for editors to be leaders of denominational thought in a day when sharp and acrimonious paragraphs were to be written pro and con concerning the

original meaning of "baptizo" and the practice of the primitive church in one or another particular. It was a blow to editorial prerogative and power when scholarship settled some of those once live issues and left nothing of sufficient light yet ardent disputatious character to take their place.

The diffusion of intelligence has made the leadership of thought on the part of the religious paper, as of the preacher, more difficult. When the readers think for themselves, there is less chance for the editor to think for them. Or, to put it another way, he must thing more strongly and conclusively and convincingly than they do if his paper is to lead their thinking.

In this day only a great editor who thinks greatly, will do. It is often said that the day of personal journalism gone by, but it is not true. And if true to a large degree of the daily paper, it is not true of the denominational weekly or of any religious paper. Personality is power always, and an editor's personality is power in his paper; and without it there will be no leadership. Every religious paper of leadership has ceintered in a great editor. The Interior was the brilliant Dr. Gray; the Standard was scholarly Dr. Smith; the Observer was Dr. Irenaeus Prime, who made the Irenaeus Letters famous in many lands; the Congregationalist was Dr. Dexter; and of the non-denominational weeklies, then classed religious, the Outlook was Lyman Abbott, and the Independent was William Hayes Ward. The editor was a thinker, and hence his paper became a leader of thought. There is no other way. Rich men may furnish a fortune for endowment; money may be poured out upon paper and typography and illustration and office staff; but no religious paper will be a leader of thought, either in a denomination or in the wider field, unless there is a chief editor who can excogitate, express and edit. Just let the idea-power editor big of brain and heart appear and he will make a paper anywhere and presently subscribers will come and recognition and leadership. But great editors are as rare as great poets, and like them are born, not made.

We can still find examples of denominational papers that are worthy leaders of denominational thought to a degree, but you can count them on the fingers of one hand. It would be invidious if not perilous to name them, but you know them. Then, there was a day when we had one or two widely influential non-denominational weeklies, that gained a leadership of thought far in advance of anything at the time exerted by any one of the denominational papers. But they have become so secularized that they hesitate to classify themselves as religious (whether for ehtical or practical considerations we will not opine) and we join them in hesitation. They illustrate the point we emphasize, that only thought can lead thought.

Having said this much be it declared with all positiveness that there is a place for a thoughtful denominatonal press that will acquire and exercise a real and deserved leadership. Every denomination is facing its own problems, in addition to those which all are facing together. The editor has a peculiar opportunity. He speaks fifty-two times a year. If he has the qualities of leadership his paper will be recognized and sustained. But it must be outstanding leadership, not ear-to-the-ground opportunism. The editorials must be clear cut, striking to the heart of a subject—whether it be doctrinal, ethical, spiritual, social or political—and making the truth and right so plain that the reader can have no excuse for erring in the way. There is no chance in this kind of leadership for thin slices of half-baked sermon-pastry molded into editorial turnovers (the doughy not the spicy sort), nor for pietistic creampuffs for favored brethren, leading up to church news flubduff of more than doubtful veracity. We are talking about a leadership of thought, not of denominational trifles and tittle-tattle. Occasional risk of offending subscribers must be accepted as part of the price. So must the rejection of all speculative, medical and dubious ads. Self-sacrifice and martyrdom are the common reward of thought-leaders. A religious paper that is to lead thought must keep its own first thought free from the calculation of the counting-room. Thought that is bought has no lead in it.

So the religious paper that lives by scrapping (and there are some like some evangelists), may get scrappy readers, but it never can lead thought, nor deserve anything but the scrap-heap.

As for the real high, true, intellectual and spiritual leadership of the religious press there never was so great need of it as now. In these days when everything is being tested and challenged—even the efficiency of Christianity itself as found by its institutions and professed adherents—what a relief and help it would be to millions of good people if the religious press sounded a clear and convincing note on the social, moral and spiritual issues of the day, which perplex and bewilder the people and also most of the preachers. In regard to the fundamental Christian doctrines, too, what a demand for strong and satisfying statement comes from the men and women who get little help for their faith from the sources that ought to provide sound and sane leadership.

In such a time, to be puddling away in the same old ruts of narrow denominationalism or little ecclesiasticism is nothing less than a crime against seeking and drifting humanity. If the gospel is not more virile, why is it? If you look at the labor movement, now powerful enough to threaten even American liberty itself, you see consummate leadership. How long shall it be in our land that a labor demagogue shall have more influence than the Christian preacher and teacher and the religious press? We are learning much about the Brotherhood of Railway Employes, but how about the Brotherhood of the Christian church? Our little programs of social service are enough to make the leaders of secular organizations smile, but even these find no effective support from the religious press, even when the programs are of a high sort. What the times call for is not a sudden servile bending to the dictum of men who stand for class organization and class legislation in this democracy, on the plea that these men are out of sympathy with the church and must be coddled, but a thoughtful and statesmanlike treatment of our social problems according to the principles of Jesus. This means a leadership of thought that would be of priceless service to our country for all its future. Where may we rightfully look for such leadership if not to the religious press and the teachers of Christianity? Where can we find it at present?

Take it in such a great national and international issue as that of preparedness. What sustained, adequate, comprehensive and co-operative leadership of thought has the religious press furnished our nation? What wise, balanced Christian guidance has it given to the people, who desire to think and act wisely, rightly and righteously, in a spirit consonant with that of Jesus Christ? With one or two noble exceptions, we have looked in vain for a clear and strong statement of the Christian position in the denominational papers. Far more truly has the secular press spoken in its editorials and communications. In such a time, certainly it was the function of a religious paper to take a sound editorial position, and then secure from contributors of note articles of helpful character, so that on the whole a valuable contribution might be made to a great cause, which involves the principles of Christianity and the future of Christian civilization. Never has an opportunity for leadership of thought been thrown away more generally

and disastrously by the religious press, which, like the Christian church, has failed to give Christian counsel and assume leadership in a period of crisis, and hence must not wonder if the world outside regards it with indifference if not contempt. Would that in the whole United States we had had one great religious editor to take leadership for righteousness, regardless of popular clamor.

Or take it in so important a matter as Christian unity, represented by the Federal Council. Here we have practical questions that involve the future of American Protestantism and hence of American civilization itself. The religious press has given a general assent to the movement, so long as it remains nebulous, but how many editors of the denominational papers have taken the matter seriously, thought this thing through, maintained a position in accordance with their conclusions, and led their denominations to, or at least toward, correction, opinion and action?

In the same way take the intricate and vexed problems presented under the name of social service. Point out the denominational papers to which you have been led to look for intelligent and sane leadership along these lines, so bewilderingly entangled by good but muddled men. What an opportunity, and what a critical juncture—when the demagogue is likely to ensconce himself in the prophet's chair. * * * *

As with these matters of interdenominational and of world concern, so with the narrower denominational matters, whether of policy or doctrine. When questions arise in the denomination, the paper that represents is should by sound thinking be the leader of its thought, or at least one of the powerful factors in that leadership. Of course no denomination would stand to-day for a newspaper boss or dictator, but no denomination, on the other hand, would fail to welcome wise and constructive leadership. The press that panders to the baser nature and the passions is sending its millions of poisoned sheets into our homes and all public places. Among the counteracting forces the religious press has place. It must become more attractive, more influential. To do this, it must rely upon editorial brains that will make it a leader of religious thought and life. That kind of a paper will be taken and its power will be felt, and no other kind can hope for permanence and success.

God give us men! Mighty men in editorial chairs, who wil lift the religious press to a new level—do for it in our country what Robertson Nicoll has done for England and the world through his British Weekly—one of the brainiest papers in the world. Great-souled editors who will think through the problems moral, social and spiritual, that confront us, and then lead the thought of their readers on all the great issues that involve the life of our people, the safety of our homes, the honor of our nation, the fundamentals of Christianity, the character of our churches, the welfare of humanity, and the future of civilization!

In the forward march that lies before us—for we are all believers in God, and, therefore, optimists—there is such opportunity as the world never held before for a religious press that discerns truth and fears nothing but to repress it; that holds its high mission as a trust from God and can not be diverted from it; that rises to vision of the place a Christianized America should occupy among the nations; that sees in the missionary enterprise Christianity's world' conquest; and that sounds forth from week to week the message of the Eternal who is truth and righteousness and love—for such a press to be a leader of thought for the victor host that "follows in his train."

He who cleaves close to the core of life will come upon love.

FINDINGS OF A WASHINGTON STATE CONFERENCE ON SOCIAL LEGISLATION.

A conference under the auspices of the State Conference for Social Welfare was held in Olympia on the 16th and 17th of this month.

The conference represented an honest effort on the part of a company of social students and workers, from different parts of the state, to present to the members of the Legislature their best unbiased judgment, drawn from years of experience, in certain fields of human life.

They presented their "Findings" to the legislators and left them to speak for themselves. The vote in the conference was nearly always unanimous, and no endorsement was made without a three-fourths majority.

Endorsement was made of the following propositions:

Public Health.

(a) Endorse the proposition to divide the state into fifteen sanitary districts, each district to be made up of one or more counties.

(b) To bring midwives under state control by requiring examinations and licensing by State Board of Medical Examiners.

(c) That present state law regarding county control of tuberculosis sanitaria be not changed.

Juveniles and Homes.

(a) The proved father of an illegitimate child be made to support the child.

(b) A Court of Domestic Relations be established in connection with Juvenile Courts.

(c) No change in existing law re contributing to delinquency of minors.

(d) Amend law so as to make family desertion a felony.

(e) Approve a measure prohibiting child-placing by any individual or agency not accredited by the state.

(f) Approve of plan of State Board of Control for improvements at State Training School and State School for Girls.

(g) Recommend that no change be made in act relating to the support of destitute mothers, known as "Mothers' Pension Law."

(h) Recommend that no change be made in Juvenile Court law.

(i) Recommend passage of a measure permitting two or more counties to unite in establishing parental schools.

Morals.

(a) To the end that the excessive number of divorces be diminished, it is recommended that there be repealed the following portions of subdivision 7, of Sec. 982, of Remington & Ballinger's Code, which reads:

1. "And a divorce may be granted upon application of either party for any other cause deemed by the court sufficient, when the court shall be satisfied that the parties can no longer live together."

2. "Personal indignities rendering life burdensome."

(b) Amend law so as to make carnal knowledge of female child between age of ten and eighteen rape.

(c) Recommend a single standard of morality for husband and wife, so either wife or husband can enter complaint against the other for adultery within one year from the offense.

(d) To supplement operation of Federal "White Slave Act," prohibit the transportation of a person within the state for immoral purposes.

Industrial.

(a) In favor of the shortest possible work and business day, with "eight hours maximum" during a twenty-four-hour period; a six-day week for all labor, with Saturday half-holiday wherever possible, or in lieu thereof a mid-week half-holiday for all workers.

(b) In favor of the enactment of an adequate first aid amendment to the Workmen's Compensation Law, the cost to be taken from existing funds raised under the present industrial classification; in favor of the prohibition of deducting hospital or other fees from workers; in favor of giving workers free choice of physicians or surgeons.

(c) An amendment to the State Constitution to afford state aid to farmers in bringing land into tillable condition and to loan school funds on land security.

(d) That the state provide for the best sanitary housing conditions in industrial and other establishments by means of rigid inspection and supervision by the State Board of Health.

Education and Recreation.

(a) Opposed to compulsory military training in high schools as improper physical training for boys of high school age; also as involving the turning of a branch of public education over to military authorities.

(b) School laws to be so amended as to empower and encourage the establishment of non-military physical training in schools and recreational centers.

(c) Removal from school and playground authorities liability for accidents occurring on properly supervised playgrounds.

(d) Compulsory school age shall be 16, and optional 17, except where the child shall have completed the ninth grade.

(e) Favor giving kindergartens their per diem apportionment from the State School Fund the same as grade schools.

Prisoners.

(a) Favor the establishment of a Central Bureau of Identification for Criminals.

(b) Favor of adult probation.

Defectives and Insane.

(a) Favor the completion of the Eastern Washington institution at Medical Lake for the feeble-minded; also the immediate purchase, or as early as possible, of a location for a full-sized institution for the feeble-minded on the western slope of the state.

(b) Favor the principle of a bill to prevent hasty or unnecessary commitments for insanity.

(c) Favor the principle of a bill to consolidate all penal institutions under state control, and to this end the gradual abolishment of city and county jails, and the establishment of state farms; and the application of indeterminate sentences for misdemeanants.

"A HUNDRED AND SIXTY BOOKS BY WASHINGTON AUTHORS."

Susan Whitcomb Hassell of Everett, Washington, has published a little book of forty pages in which are listed the books written by Washington authors along with a brief description of many of them.

Concerning the several volumes by Edward S. Curtis on "The North American Indian," Mrs. Hassell says: "It is doubtful if any book which has to do with our state has attracted to it so much notice as these ten volumes of Indian lore illustrated by superb photographs taken by the author. He spent years in getting first hand acquaintance with some of the tribes and in securing the pictures which have made him famous. Theodore Roosevelt wrote the preface and J. Pierpont Morgan subscribed $3,000 as an advance guarantee."

Concerning Mrs. Cornelia Atwood Comer who has written several books Mrs. Hassell writes: "Mrs. Comer has of late done a good deal of magazine work of a high order, her contributions usually appearing in The Atlantic. Once when asked for a biography she replied: 'I really haven't any. I doubt if one ever got along so comfortably with so little biography since the world began.' "

Mrs. Hassell's book can be had in paper cover for 35 cents; in cloth for 50 cents.

Readers of The Pacific will be interested in knowing that Mrs. Hassell is the wife of the Rev. R. B. Hassell, a retired Congregational minister who has rendered good service in Washington and California; and that she wrote a few years ago a charming story of life in her childhood home. For many years Mrs. Hassell has been a welcome contributor to newspapers and magazines.

LAURA N. RICHARDS.

An Appreciation.

The announcement of the passing of Miss Laura N. Richards of Saratoga, the President of the Northern California Branch of the Woman's Board of Missions for the Pacific, came as a great shock to her fellow workers. Through the year of her illness she had written to the society so often and with such loving solicitude and hope of soon being able to resume her active duties that we were all unprepared for her sudden demise.

Miss Richards was one of the original founders of the Northern California Branch of the Woman's Board. She had a clear vision that the interest of woman's work in this cause would be greatly enhanced by a local society auxiliary to the Woman's Board of the Pacific. She has been president of the Branch since its organization in 1909. Her unflagging interest in the society, her wisdom in directing its activity, her optimism in time of discouragement and her unselfish devotion of time and money to its work have been large factors in its success. It was because of her breadth of vision and largely through her leadership that the Branch and Woman's Home Missionary Union became affiliated and have been working together with a great common purpose for extending the Kingdom at home and abroad.

The winsome personality and consecration of our beloved leader have been an inspiration and a strength to all her fellow workers. She believed so thoroughly that the cause so near to her Master's heart could not possibly falter or fail unless we were unfaithful that her confidence and faith became infectious and our own courage was inspired and strengthened.

Only a few days before her passing she had sent her resignation as president of the society, thinking it better for its interests that some one who could attend its meetings should fill the office, but in an accompanying letter to one of the officers she said: "You know my interest will always be with the work and my love and prayers for you all."

We have not lost her. In the world beyond which is silent to us we may believe she is living where praises are vocal to our Lord. In His companionship will not her love for us be deepened, if we are worthy, and her petitions for His cause and ours be doubly effective as she presents them in His immediate presence.

We can offer this tribute of appreciative words to our leader who has passed out of our light but we know that our continued and enthusiastic service in this great cause to which she gave the closing years of her life will be the highest testimonial we can offer of our abiding love and esteem.

In behalf of the Northern California Branch,

J. C. T.

NOTES AND PERSONALS.

The San Francisco Congregational Club is planning to celebrate Lincoln's birthday.

The Rev. W. W. Willard will supply the pulpit of the First Congregational Church of Los Angeles next Sunday.

Secretaries Wikoff, Rathbone and Fisher are in Chicago this week attending a meeting of the Home Missions' Council.

The Rev. Dr. Walter Frear, Mrs. Frear and Miss Henrietta have gone to Honolulu for a visit of several weeks with relatives.

One hundred and twelve persons were received to membership in the Congregational Church at Santa Barbara during the year 1916.

Next Monday at the meeting of the ministers in San Francisco Professor Buckham will speak on "What Does it Mean to Accept Christ?".

Dr. J. A. Cull has declined a call to the pastorate of Haywards Congregational Church, but will continue with them as stated supply.

Twenty-four persons were received into the membership of the First Congregational Church of Los Angeles last Sunday, seven uniting on confession.

The Congregational Club of Southern California gave a dinner at the Hotel Clark in Los Angeles last Monday evening, the Rev. Day being the guest of honor, Dr. Day spoke on "The National Council."

The Rev. Ralph Harlow of Smyrna, Turkey, who is speaking to University and College students on the coast as a representative of the Student Volunteer Band, spoke in First Church, Berkeley, last Sunday evening.

The Rev. William Horace Day is to begin his work at Bridgeport, Connecticut on the 25th of this month. Dr. and Mrs. Day will be at Claremont for a few days this week and next; and on the 11th he is to speak in the chapel at Stanford.

The Rev. Dr. R. C. Brooks goes to Claremont early next week to attend a meeting of the trustees of Pomona College. While there he will give three addresses to the students, at the morning chapel services, for which services forty-five minutes have been set aside.

Plymouth Church, Oakland, has what are called Section Leaders—a husband and wife in charge of each of the ten geographical sections into which the parish is divided. They call on strangers, the sick, absent pupils and promote acquaintance in their respective section.

First Church, Berkeley, will send out next Sunday afternoon about fifty of its members to call on the University Congregational students in Berkeley. The desire is to let the students know in this special way that the Church is interested in them, and thus to link them more closely with the Church and the Church with them.

Tha Rev. Dr. William T. McElveen, pastor of the Congregational Church of Evanston, Illinois, is to supply the First Congregational Church of San Francisco for a month, beginning on the 11th of February. Dr. McElveen is one of the leading Congregational ministers of the United States and will be a welcome visitor to California. He has been pastor at Evanston since 1908. The Evanston church of about 800 members led our Illinois churches in gifts to our benevolent societies for the year 1915, contributing thereto $11,776.

The four Congregational churches of Berkeley had a fellowship meeting Wednesday evening of last week. The meeting was held in the First Church rooms. Dr. Brooks had a map showing the location of the churches. The work each is doing was told by members thereof, and all in attendance felt that it was good to be there and to learn thus what the churches are doing and striving to do. One of the results will be that the working force in Bethany Church will have some needed recruits sent for a time from those that are stronger and the helping hand extended in other ways.

The Rev. Dr. Brooks began last Sunday morning in the First Congregational Church of Berkeley a series of sermons on "The New Order of Life Jesus Came to Establish." The sermon last Sunday was on "The New Order." Further topics are: "The Ideal of it" (Matt. 5: 3-12); "The Responsibility of It" (Matt. 5: 3-16); "The Law of It" (Matt. 5: 17-48); "Principles to Guide in Religious Activity" (Matt. 6: 1-18); "The Single Aim of It" (Matt 6: 19-34); "Our Relations to Other People in the Light of It" (Matt. 7: 1-12); "The Earnestness of It" (Matt 7: 13-14); "The Test of It" (Matt. 7: 15-27).

A letter was received from Dr. Aked last week declining the call from the Independent Church recently started in San Francisco. Dr. Aked stated that it was his judgment that his entrance upon that work here would be to the detriment of the First Congregational Church and that he did not desire to damage it. With the thought that Dr. Aked was likely to decline, after certain newspaper reports in the East had come to the committee, correspondence was entered into with the Rev. Henry Frank of New York City who has for some time been carrying on an independent work there, and a call was sent to him a few days ago. It is said that Mr. Frank is a man of considerable brilliancy in the pulpit and on the lecture platform. We understand that the plan is to make this new movement the channel and place for the consideration and discussion of all the great present-day questions from the religious and ethical standpoint.

In addition to 90 sermons in First Church, Oakland, during 1916, Dr. Van Horn gave 56 addresses and sermons outside. This does not include the service at funerals. He officiated at 57 weddings. Referring last Sunday to an article in the last number of the Atlantic Monthly by Dr. Charles M. Sheldon in which are set forth several reasons why the task of a present-day pastor is an impossible one, Dr. Van Horn said to his people in a note on the calendar: "And yet, I have greatly enjoyed being the pastor of this church during another year. For I have learned more of the worth of its people, have had their confidence to an underserved degree, and have been permitted with them to see the work of the church go on. In a bad year of unsettled world life we have gone steadily on—making some real gains; most of all I think in a sense of the value of our work and in a unified determination to do that work. * * * I am happy in the love and loyalty of this great church and ask a yet larger place in your prayers that I may more truly be 'God's man' as well as your leader."

ANNUAL MEETING OF FIRST CHURCH, OAKLAND.

The 56th Annual Meeting of the First Congregational Church of Oakland was held Wednesday evening of last

week. For the first time in several years every organization reported a balance in the treasury, after a year of unusual expenditure.

A Cafeteria dinner was served by a Committee of ladies from the Guild.

Fraternal greetings were heard from Rev. E. E. Youtz of Oakland and Rev. S. C. Patterson of Berkeley.

Dr. F. J. Van Horn presided during the social hour; the Vice-president of the Board of Trustees, Mr. R. T. Fisher, presided during the remainder of the evening.

New members to the number of 77 were received during the year, the present membership being 1717.

Receipts and expenditures for general purposes amounted to approximately $17,000; for Benevolence approximately $12,000.

Mr. C. Z. Merritt was elected honorary trustee for life in recognition of long service.

REDWOOD CITY.

On Thursday, Jan. 18, the First Congregational church of Redwood held its annual meeting. At 6:30 o'clock a large campany sat down to a delicious supper provided by the trustees.

The reports were most encouraging. During the year 1916 $1800 was paid for salary and incidentals; also $500 was given for missions The present membership is 240, twenty having been added during the year. The Sunday school has an average attendance of 134 with an average collection of $6.08 per Sunday. A large part of this collection has been given for missions and to relieve distress. The ladies' circle has had a very successful year, and are looking forward to a more prosperous year, as the officers are women of remarkable ability. They have made two payments toward the building fund and still report about $100 in the bank for further payments. The church has a live men's club and also a very much alive boys' club.

The report of the building committee was most encouraging. The plans of Architect Will H. Topke of San Mateo were selected as the most suitable. The pastor and family were given warm words of appreciation from all, for their untiring work. Our organists also received hearty endorsement from all for their splendid music. We are looking forward to a bright year, not forgetting those who fill small places for different reasons, for they are just as necessary and their light shines just as bright as those who fill the larger places.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

THE WORK AT LOOMIS.

Sunday morning, January 14th, six united with the Church, and two were baptized. The Sunday school is getting a new hold and is taxing the little church for room. A Christian Endeavor Society has been re-organized with twenty-six active members. Thursday evening, the 18th, the church held its annual meeting. Nearly 200 sat down to the supper at six thirty o'clock. After the banquet, the annual business was transacted. The Church Clerk presented a splendid summary of the church work for 1916, from reports that had been previously handed to the clerk in writing from all the different departments. Every treasury showed a balance with which to begin the work of the coming year.

After the election of officers, Dr. Ellis Purdee of Sacramento spoke on "The Twentieth Century Church." It was a lively message full of humor and well fitted to Loomis and its need of better church facilities. At the close of the address a resolution was presented by the Board of Trustees, which resolution was adopted, asking that a committee be appointed to investigate and recommend plans for a modern church. Additional encouragement came when the president of the Ladies' Aid Society reported over $300 in the bank which amount was available when needed for a new church.

We are laboring under difficulties with our present facilities; but we are looking with happy anticipation to the time not far ahead when Loomis will have a modern church suited to its needs. C. M. Streeter is pastor at Loomis, going from Cupertino a few months ago.

A MIRTHFUL MEETING OF THE WASHINGTON GLADDEN CLUB AT LONG BEACH.

Profoundly believing in the exhilarating effects of diversion the Washington Gladden Club of the Long Beach church adopted for its meeting on January 18 a program in total contrast to the usual ones. After the regular banquet the evening was to be devoted to mirthful proceedings.

Consequenly in a mock trial suit, Mr. W. F. Lisenby, the Mayor of Long Beach, was haled before a court organized in the church dining room, and charged with malfeasance in office. A jury was summoned from the club members and visiting friends. Then the prosecuting attorneys alleged that the mayor's months of hospital confinement last year were secured wholly for recreation and that divers losses were thereby suffered by the municipality. Evidence of witnesses strongly clinched these allegations.

Opposing testimony, including that of the defendant, marshaled by able lawyers, was strong and emphasized by remarkable exhibits.

Judge Curtis D. Wilbur, of the Superior Court of Los Angeles, presided with rare commingling of legal lore, humor and keenest wit in his rulings.

The jury after five minutes' deliberation returned a verdict finding the defendant guilty as charged in the indictment.

Judge Wilbur immediately imposed the sentence of four more years in the mayorship, and the two hours of hilarious entertainment were over.

Verily, "A little nonsense now and then is relished by the wisest men."

ANTIOCH.

The first communion service of the church for the new year was observed on the 14th inst., and the occasion was looked forward to with great interest. Although the weather was cold and disagreeable, quite a large congregation assembled for the occasion.

The morning sermon brought out the fact that the tendency of the human race is to follow the line of least resistance. Following the sermon, six persons were received into church fellowship and three were baptized. The church is inaugurating a campaign for enlarging the membership, realizing that many who are Congregationalists at heart and support the church are never reported as members. We are preparing and expect to receive a large class at the Easter communion service.

SUISUN.

The annual meeting of the Suisun church was held in the Odd Fellows Hall Jan. 13, and it was a very delightful affair, well attended, and a most excellent spirit prevailed. A goodly number sat around well-laden tables at noon time

and enjoyed real fellowship of the Christian type. The afternoon was spent in hearing reports, election of officers and the transaction of much important business. The year of 1916 was a year of much encouragement in many ways. The year closed with all bills paid, the benevolent apportionment fully met, a goodly sum contributed to the Dry Campaign and to the Armenian Relief fund, as well as to various other interests. A net gain of twelve in membership was reported, and a prominent member, Mrs. Minerva Sheldon, passed to the life beyond the day of the annual meeting, aged 67 years. A special committee was appointed on new church lot, and it is hoped that the year 1917 will bring forth material progress in the way of a new church building in a better location.

QUARTERLY MEETING OF WOMEN'S MISSIONARY SOCIETIES.

The quarterly meeting of the Woman's Home Missionary Union and the Northern California Branch of the Woman's Board of Missions for the Pacific will be held at Pilgrim Church, East Oakland, on Thursday, February 1st.

The meeting will open at 10 a. m. with a memorial service for Mrs. C. H. Botsford, for so many years such a loving and efficient worker in our First Church, San Francisco, and a faithful member of our Branch and Home Missionary Union.

"Home Missionary Reminiscences," by Mrs. Birlew, for many years in New Mexico, will follow, giving some aspects of Home Missionary life. Mrs. C. A. Kofoid will then speak on "Missionary Observations in the Orient," impressions gained from a recent trip, which will be full of interest. There will be a Round Table discussion at the luncheon hour of methods and conduct of meetings and also of young people's work.

The afternoon session will be opened with a memorial service for our beloved Miss Richards, whom the Father in His love so recently took from us and who is so sorely missed by us all.

Following this service, Dr. W. B. Shriver of the Presbyterian Board will speak on "Immigration."

A vocal solo, "Oh, Lord most holy" (Caesar Franck), will be rendered by Elizabeth C. Wilcox of Pilgrim Church.

The afternoon session will conclude with an address by Mrs. Richard S. Emrich, one of our missionaries in Turkey, but recently returned. She is a most fascinating speaker, as all who heard her last week at the woman's missionary meeting of the First church, Oakland, will testify. Seldom have we heard a speaker who so stirred and deeply impressed her hearers.

We hope that each society will send a large delegation to this splendid meeting and so make it one to be long remembered.

Take the Haywards car or the Dimond car at 13th and Broadway and get off at 8th Ave., East Oakland. The church is between 15th and 16th Sts.

MID-WINTER MEETING MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The mid-winter meeting of the Mount Hermon Federate School of Missions will be held in the First Congregational Church, San Francisco, corner of Mason and Geary Sts., on Friday, February 2, forenoon and afternoon. Inasmuch as the Federate School of Missions has elected for its new chairman that well-known Congregational missionary worker, Mrs. O. W. Lucas, it is expected that that denomination will be well represented at the mid-winter meeting. Missionaries from Korea and Africa and probably from other countries will speak. One of the prominent features of the program will be an address on Immigration by Dr. William P. Shriver, author of "Immigration Forces," published by the Missionary Education Movement of the United States and Canada. Dr. Shriver is the secretary of Immigration of the Home Mission Board of the Presbyterian Church. At some time during the day there will be held a brief appreciation of our dear Miss Laura Richards, who was our vice-chairman and who always did all in her power to further the interests of the Mount Hermon Federate School of Missions. The ladies who represent the Congregational denomination on the Interdenominational Committee of Mt. Hermon Federate School of Missions are Mrs. F. B. Perkins, Mrs. O. W. Lucas, and Mrs. W. C. Morken, who is the efficient treasurer of the School

MARY E BAMFORD.

WASHINGTON.

SPOKANE.

The reports at the annual meeting of Plymouth church indicated real progress in every department. The Rev. Philip E. Bauer, pastor, reported a net gain of 58 members for the year; that he had baptized 28 persons, married 22 couples and conducted two funerals. Reports showed that the Sunday school enrolled 260 and the Christian Endeavor 54, each having doubled during the last year. Reports of other organizations also showed increases. Receipts for the year from all sources were about $3000. A budget of $3,500 was adopted for the coming year.

Mr. Chas. Uhden has completed his 25th year as chairman of the financial committee. A silver cup is to be presented to him as a token of appreciation and affection. Mr. C. C. McEachran, the dean of Congregational laymen, continue Sunday school superintendent.

Dr. Harper of Westminister is to be away at Chicago and other places for two Sundays. Dr. White will preach next Sunday morning and J. Edwards the following Sunday.

J. E.

"HE SHOWED ME THE CITY DESCENDING FROM GOD."

Queen Anne Congregational Church, Seattle, of which the Rev. Dr. Sydney Strong is pastor, has sent out a unique announcement of services for five Sundays beginning January 21. The principal caption was,

"Really This Ought to Attract You!"

Around the border were such scripture words as: "He showed me the city, descending from God out of heaven. * * * He showed me the river of the water of life flow ing through the streets of the city."

The two important questions for consideration were: "You and Your God." "You and Your City." And the announcement was that the pastor would at the morning services preach five sermons on these topics: "The Light of the World." "The Water of Life." "The Streets of the City are Pure Gold, Clear as Crystal." "Let Every Man take Heed how He Buildeth." "According to the Eternal Purpose.'

Further, each Sunday evening there would be a Forum at which five of the most capable citizens would introduce five important realms of city life.

Using the stereopticon, the Superintendent of the city lighting department is to tell about the lighting of the city. Another evening the superintendent of the water department with the stereopticon is to enlighten them as to the water they use. Another evening a man from the street department is to tell what the streets have to do in making a city; and at another time they are to hear of the build-

ings and their relation to human life and welfare. Finally, in an address on "Planning for a City—and Some of the Problems," the city engineer is to tell how he is trying to put some intelligent plans into the growth of a city that expects to have several million of people.

Among the questions asked in connection with the morning subjects are these: What has Foundation to do with our Life-Building? How many stories high are you planning to go?

Is every one's life a plan of God? If there is a plan—what is it for? To look at the End or at the Beginning?

OREGON LETTER.

By George H. Himes.

The First Congregational Church had its annual meeting a few days ago at which the annual reports from all departments of the work of the church were submitted and acted upon. Prior to the submission of the reports more than three hundred members of the church sat down to a dinner at six o'clock p. m. and enjoyed a delightful social hour. While in every report the outlook was optimistic and strongly encouraging, yet a spirit of "divine discontent" like a "thread of blue" ran through them all, indicating that those making the reports had a conviction that the work of the year was not all that might have been.

Active interest is being taken by the Congregational churches of Portland in the Tercentenary program of the Congregational churches of the United States, the initial meeting held under the auspices of the Congregational Club in the nature of a celebration of Forefathers' Day at Waverly Heights Church, Rev. E. C. Moses, pastor, on December 20th. The principal address by Dean George H. Alden, of Willamette University, Salem, and a reading entitled "The Landing of the Pilgrims," by Miss M. A. Standish, were most interesting features of the occasions, as both persons were lineal descendants of the Pilgrim families of their respective names.

The Atkinson Memorial Church now has a new acting pastor in the person of Rev. Warren Morse, beginning with the first of he year. A Bible class for women was arranged two weeks ago, and the outlook for success is excellent owing to the good attendance and general interest manifested. A quartette choir has been organized which began its duties today.

Rev. William C. Kantner, D.D., of the Pilgrim Church, has arranged for a series of special Sunday evening services, alternately for men and women, and also for both together. Laymen will have a prominent part in these services. Mr. E. B. MacNaughton, one of the strong Christian men of this city, will make the address this evening.

The service this morning was one of more than usual interest because it was the occasion of the delivery of the baccalaureate sermon by Dr. Dyott to the class of forty-three graduates of the Washington High School—twenty young men and twenty-three young women. Thirty-three members of the class intend going to college, and most of these propose to work their way through, as they have through the high school. Dr. Dyott's text was Ephesians 5: 15-16, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Especial emphasis was given to the importance of striving for high ideals in character forming and unswerving loyalty to those ideals.

Mrs. Eunice W. Luckey, long a member of the First Congregational Church, and one of its most efficient workers until failing health put a stop to her activities, died early this morning after a prolonged illness. A sketch of her career will be sent to The Pacific.

Portland, January 21, 1917.

A NEW SET OF COMMANDMENTS FOR SAN FRANCISCO.

The Rev. Paul Smith pastor of the Central Methodist Church and president of the San Francisco Federation of Churches, is leading in a crusade against vice which promises to be very effective. The Rev. Dr. Sibley of Calvary Presbyterian Church and the Rev. F. L. Cooper of the Richmond Congregational Church have been prominently identified with the movement. So many organizations have fallen into line that the officials who have been winking at the violations of the laws are on the run to save themselves from being in everlasting disgrace for grave derelictions. The demands, which have been called "The Ten Commandments," are:

1—The immediate repression of the "uptown tenderderloin" centered on Mason street.

2—The vigorous and immediate repression of all street solicitation, with arrest and full penalties for repeated offenses.

3—The immediate repression of vice in all residential districts.

4—Uniform enforcement, without special favors. of the state 2 o'clock drink law.

5—Elimination of pernicious special permits and privileges.

6—Immediate repression of the common practice of unescorted women, both employes and guests, in cafes, of "picking up" men and drinking with them.

7—The separation of the vicious combination of public drinking and public dancing, in accord with a policy indicated by frequent action of the Police Commission.

8—Suppression of the common custom of serving drinks in cafes without bona fide meals, a practice which makes some cafes practically saloons for women.

9—Abolition of the vicious curtained booth in all restaurants and cafes and elimination of private dining rooms with adjoining bedrooms.

10—Closer supervision of the rooming houses and hotels, making it more difficult for men to take young girls to them.

SHALL THE NATIONAL COUNCIL PUT YOU ON ITS MAILING LIST?

The Executive Committee of the National Council desire to secure the names of all who have any thought whatever of attending the National Council at Los Angeles June 25 to July 3 in order that announcements regarding the meeting may be sent them as they came out from time to time. No obligation will be incurred by a request to be put on the mailing list.

The Council train will leave Boston in the afternoon of Monday, June 18, taking about a week for the trip, two or three days of this time being required for stops at Denver, Colorado Springs, the Royal George, the Grand Canyon and Pomona College. The regular summer tourist rate will be in force, each passenger securing such Pullman accommodations and meals as he desires.

Of the eight evening sessions four will be given to the Council, two to the American Board, one to the Home Missionary Society and one to the American Missionary Association. The first of the Council meetings will be devoted to the address of the retiring Moderator, the second to the two themes—"Three Hundred Years of Congregationalism" and "Four Hundred Years of Protestantism," the third to a series of dinners, one for men, one for women and one for young people, while the fourth which will be Sunday night, will have an address on some aspect of the moral development of our nation and another on international responsibilities. The announcement of speakers is deferred until the list is complete.

The central days of the Council will be shaped so as to adapt them to the needs of a "Laymen's Week End Conference." It is expected that several hundred California men in addition to those remaining throughout the meeting will be in attendance from Friday noon until Sunday night.

The sectional meetings of Friday afternoon will be from four to six in number, each being devoted to some outstanding aspect of denominational thought or action.

The Committee on Local Arrangements is already at work. Los Angeles has an established reputation for successful handling of great meetings and will add to it in her entertainment of the Council. It will be a disappointment to the delegates not to have Dr. Day as their host, but his fellow workers on the local committee will load up with the increased responsibility and push things through.

All will recognize the wisdom of Dr. Day's decision to accept the great constructive task offered him in the swiftly growing city of Bridgeport.

For the Committee.
CHARLES F. CARTER, Chairman.
HUBERT C. HERRING, Secretary.

REFUGE.

Night on the hills, the dim, cool night,
Stretching league on league away,
Beyond the purple hills and far
Beyond the last, faint gleaming star
Where went the fading day.
Thank God, the weary feet may find
From out the night a pathway kind,
To hearths where the lovelights play.

Cold the world, with bitter cold
Of failure and defeat,
With stinging words of hate and ill,
With sorrow's winter, gray and chill,
With envy's cutting sleet.
Thank God, the brave hearts find within
A refuge where the soul can win
A blessing calm and sweet.

Upon the spirit's door the night
Can beat but enter not,
Within burns clear love's faithful light
And shines the hearth side, warm and bright,
Where shadows are forgot.
Thank God, the spirit is supreme
And can defy with deed and dream.

—Gertrude Tracy.

Monrovia, Cal.

For The Children.

THE NEW SCHOLAR.

Dorothy's cousin Katharine had come to Gay Harbor for a year. She was going to begin school to-morrow, and the two were talking over things.

"There's one girl you won't like," said Dorothy, "and that's Jude Clark. She bosses everything—and everybody."

"The teacher?" queried Katharine.

"No," Dorothy laughed, "but she'd like to."

"I don't think she'll boss me," returned Katharine, slowly.

"O, she will! You're so quiet, she'll be sure to order you round the first thing, just as she does Hattie Sieps. You see, she knows more than anybody else, she's the head of every class, and so she lords it over us—O, you'll see! Dick calls her 'a regular tearer.' "

"Isn't she pleasant?"

"Pleasant enough, O, yes! She'd be real nice if she didn't want to boss everybody."

When Katharine entered the schoolroom with her cousin she found herself face to face with a black-eyed girl somewhat taller than she.

"Hello!" said the girl. "What's your name?"

The newcomer looked straight into the snapping eyes and answered:

"Katherine Ingersoll Northcote Gilbert."

"O, me!" cried the other. "What a name! Doesn't it tire you to carry it round?"

"It hasn't so far," Katharine replied, smiling.

"Well, it ought to—Katharine Ingersoll Northcote Gilbert! What do they call you—Kitty?"

"No, Katharine."

"I'm going to call you Kitty—Katharine is too long."

The stranger smiled. "You might just put my initials together, if you want something short."

"K-I-N-G—why—ee! I guess, after all, you'd better be Katharine. I'm Judith myself. Now, remember," turning to the other, "you're not to call me anything else after this!" Then, "What do you know?" returning to Katharine.

"I know the multiplication table," answered Katharine promptly.

"Say it!"

Katharine did, from "two times one" to "twelve times twelve," glibly, smoothly ,and without break or blunder.

"O, me!" muttered Judith Clark, while her eyes sparkled her praise. "What else do you know?"

"I know the prepositions," replied Katharine.

"Say them," commanded Judith.

Katherine began quietly, "Aboard, about, above, according to," going straight forward without hesitation until she had named the entire sixty-five.

"O, me! O, my!" exclaimed Judith, under her breath. "I couldn't do it to save my life." Then aloud: "Do you know any poetry?"

"Yes," answered Katharine.

"Repeat some!" ordered Judith.

In a clear voice Katharine recited Mr. Whittier's beautiful poem of "Barbara Frietchie," and it went along with a dash that quite astonished Dorothy. Her cousin had seemed so quiet, and here she was eclipsing Judith in everything.

The speaking ended just as the bell struck for order.

"Thank you," Judith said softly, and then she went soberly to her seat. She studied hard that morning. For the first time in weeks the teacher did not have to reprimand her for some mischievous prank. Hitherto she had kept at the head of her classes with little erort, and much of her time had been spent in play. Now she saw that she must study if she would "keep up" with the new scholar, and she went straight to work.

"You have done beautifully to-day," the teacher told her at night.

"You ought to thank K-I-N-G for it," returned Judith, her eyes a-twinkle.

"Thank whom?"

Judith couldn't help laughing to see the teacher's puzzled face.

"That is only the short for Katharine Ingersoll Northcote Gilbert," she exclaimed.

Miss Garton laughed, too ,saying: "I hope you and

Katharine will be friends."

"We are now," declared Judith.

They were, and the new scholar's gentle ways were so attractive that Judith began to borrow the gentleness for herself, and "I'm glad she came," was her secret acknowledgment.—Emma C. Dowd in Zion's Herald.

Undoubtedly the after half of life is the best working time. Beautiful is youth's enthusiasm and grand are its achievements, but the most solid and permanent good is done by the persistent strength and wide experiences of middle life. Contentment rarely comes till then; not mere resignation, a passive acquiescence in what cannot be removed, but active contentment.—Dinah M. Craik.

One thing I know, and can conceive more beautiful than youth—viz., that rare for of old age which unites the pleasantness of an unruffled front with the beauty of purified emotion and the sublimity of grave experience.—J. Stuart Blackie.

Perform a kind action and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that the more you do for them the more you love them.—William B. O. Peabody.

"Yet courage, soul! nor hold thy strength in vain,
In hope o'ercome the steeps God set for thee,
For past the Alpine summits of great pain
Lieth thine Italy."

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